critus, not teaching but wishing.-—Here we see, that Strato denied the world to be made by a Deity or perfect understanding nature, as well as Democritus: and yet that he dissented from De-mocritus notwithstanding, holding another kind of nature, as the original of things, than he did, who gave no account of any active principle arid cause of motion, nor of the regularity that is in. things. Democritus's nature was nothing but the fortuitous motion of matter; but Strato's nature was an inward plastic life in the several parts of matter, whereby they could artificially frame themselves to the best advantage, according to their several capabilities, without any conscious or reflexive knowledge. " Quicquid autsit aut fiat, (says the same author)* naturalibus fieri, aut factum esse docet ponderibus et motibus." Strato teaches whatsoever is, or is made, to be made by certain inward natural forces and activities.—

vi. Furthermore it is to beobserved, that though Strato thus attributed a certain kind of life to matter, yet he did by no means allow of any one, common life, whether sentient and rational, or plastic and spermatic only, as ruling over the whole mass of matter and corporeal universe; which is a tiring in part affirmed by Plutarch,* and Cofo'tlm?' may i[11] Part be gathered from these

p. 1115. words of his : TOV /co<mov auVov oil £a>ov aval

t0m'1U A '* ' A.' «' 0 - : >
*

oper. ^>Tj<n, roo£ *Kara <pvoiv* tirEowi *r<p Kara* TV^TJV, ap^rjv *yap* IvSiSovat TO avTO/^tarov, etra ovra> TTEpaiveaOai ra»v *fyvvucwv iraQuv* CJCCLOTOV. Strato affirmeth

that the world is no animal (or god), but that what is natural in every thing, follows something fortuitous antecedent, chance first beginning, and'iia*-

[a] Ibid,